

DOCUMENT RESUME

ED 213 303

HE 014 725

AUTHOR Hadley, Paul E.
TITLE Ethics in Higher Education. The Third Earl V. Pullias Lecture in Higher and Postsecondary Education.
INSTITUTION University of Southern California, Los Angeles. Dept. of Higher and Postsecondary Education.
PUB DATE 81
NOTE 21p.; Published by the Pullias Lectureship Endowment Fund.
AVAILABLE FROM P.O. Box 77963, University of Southern California, Los Angeles, CA 90007.

EDRS PRICE MF01/PC01 Plus Postage.
DESCRIPTORS Accessibility (for Disabled); *Accountability; Admission Criteria; Affirmative Action; Educational Assessment; *Employment Practices; *Ethics; Faculty College Relationship; Federal Regulation; Grading; *Higher Education; *Moral Issues; Moral Values; *Student Behavior; Student College Relationship; Student Recruitment; Teacher Responsibility

ABSTRACT

Issues of ethics in higher education, along with a broad overview on the field of ethics, are considered. Ethical concerns include: charges of unfair practices in the recruitment of college students, especially minority athletes; reducing admission requirements to the extent that classroom and even graduation standards may deteriorate; grade inflation; student dishonesty in taking tests and writing papers; student charges that they are being neglected by their professors; the development of standards for freedom of information, sunshine legislation, in contrast to the right of privacy; and the establishment of rules to limit the time full-time faculty members can spend in consultation. Methods or sanctions that have been used to control these practices include: passing affirmative action laws in regard to employment; passing laws to provide ramps to increase access of the disabled to classrooms and offices; maintaining faculty records; monitoring research on human subjects; and developing programs of inspection and control of educational programs and services. In this process, society has emphasized regulatory sanctions. Additionally, courses in legal ethics, business ethics, and medical ethics are being taught. Ethics can be controlled by contracts providing rules of conduct in teaching, research, in the allocation of time and effort. Another alternative is that faculty, students, and administrators can draw up codes of good practice. It is suggested that a covenant cannot be imposed: it must evolve out of free association and common ideals. Concluding remarks for the third annual Pullias Lecture by Earl V. Pullias are included. (SW)

* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *

ED213303

Earl V. Pullias

Lecture In Higher Education

"PERMISSION TO REPRODUCE THIS
MATERIAL HAS BEEN GRANTED BY

Clive DePeters
University of Southern California

TO THE EDUCATIONAL RESOURCES
INFORMATION CENTER (ERIC)."



University of Southern California

1981

Paul E. Hadley

U.S. DEPARTMENT OF EDUCATION
NATIONAL INSTITUTE OF EDUCATION
EDUCATIONAL RESOURCES INFORMATION
CENTER (ERIC)

☒ This document has been reproduced as
received from the person or organization
originating it.

☐ Minor changes have been made to improve
reproduction quality.

• Points of view or opinions stated in this docu-
ment do not necessarily represent official NIE
position or policy.

17E014725

ETHICS IN HIGHER EDUCATION

by

Paul E. Hadley, Ph.D.
Academic Vice President
University of Southern California

**The Third Earl V. Pullias Lecture in Higher
and Postsecondary Education**

1981

Published by the Pullias Lectureship Endowment Fund, the
Department of Higher and Postsecondary Education, School
of Education, University of Southern California, Los Angeles,
California, 90007

Higher education carries a heavy responsibility in modern society. No institution has greater opportunities to contribute significantly to the upward movement which modern man must



achieve. Higher education at its best is the only institution in modern society that is free to seek answers to all the problems that confront man, through the use of every method the mind of man can conceive. By its very nature the primary allegiance of higher education is to truth: its discovery, its wide dissemination, and its effective application to the questions of life.

Earl V. Pullias in
Toward Excellence in College Teaching

Earl V. Pullias is professor emeritus at the University of Southern California. He has been a teacher, administrator, and consultant. He remains an active civic leader. A graduate of Cumberland University (Tennessee), he earned a master's at University of Chicago, and then a Ph.D. from Duke University. After initial work as a psychologist, he came to Pepperdine College as a professor, and shortly after, Dean of the Faculty. In 1957, he came to the University of Southern California to establish the Department of Higher and Postsecondary Education.

He is a prolific writer, with efforts in the last twenty years directed towards the philosophical issues in the higher learning. Dr. Pullias has published more than 100 research and theoretical articles and reviews. His book (with James D. Young) *A Teacher is Many Things* has been translated into nine languages and received international recognition. Other works include *Towards Excellence in College Teaching* (with Aileen Lockhart), *A Search for Understanding*, and his last work, *A Common Sense Philosophy for Modern Man: A Search for Fundamentals*.

He and his wife, Pauline, live in Los Angeles.

THE PULLIAS LECTURESHIP . . .

As Professor Earl V. Pullias approached emeritus status, many of his former students and friends asked for an opportunity to express tangibly their affection and respect. Professor Pullias expressed a desire to have these efforts directed towards establishing a lectureship in the Department of Higher and Postsecondary Education and School of Education at the University of Southern California.

The Department was first formed in 1961 with Professor Pullias as its chairman. Since that time, over 300 students have received their doctorates from the Department.

The Lectureship was arranged to bring a nationally recognized scholar to the campus that would augment Departmental programs for the faculty and student environment. The publication and national dissemination of the lectureship presentations was designed to add to the ongoing academic dialogue on significant topics in higher and postsecondary education.

A Steering Committee has served to initiate the Pullias Lectureship and was composed of Dr. Leslie Wilbur, University of Southern California; Dr. Roger Hendrix, University of Southern California; Dr. William Millington, University of Southern California; Dr. Clive L. Grafton, University of Southern California; Dr. Virginia Pfiffner, El Camino College; Dr. Viktor Christensen, Loma Linda University; Dr. Hamilton Maddaford, El Camino College; Dr. John Grande, Glendale College; Dr. Robert Rupert, Los Angeles Unified School District; Dr. David Leveille, California State University and Colleges; Dr. James Young, California State University, Fullerton; Dr. Wayne Frarie, University of Southern California; Dr. John Cashin, Santa Monica College; Mrs. Nell Privett.

**Introduction for Dr. Paul E. Hadley at the Third
Annual Pullias Lecture in Higher Education at the
University of Southern California, March 14, 1981**

by Norman R. Fertig, Ph.D.
Associate Dean
College of Letters, Arts, and Science
University of Southern California

It is a signal honor for me to be chosen to introduce your speaker of the evening for the Earl Pullias Lecture.

One of the more gratifying dividends of many years of service is to see an institution develop and grow. One can, by the long view thus permitted, mark the persons who are instrumental in its growth; one can note the moments when significant turns are made; and one can name the men who are primary pivots for such turnings.

While neither was present at the creation, Vice-President Paul E. Hadley is much like his namesake of the New Testament: clarifier, organizer, kindly lawgiver, interpreter, and key architect—but all this without being stricken blind.

The time span of 1946–1981 (35 years) is more than one-third of the life of the University of Southern California. These years witnessed dramatic events, external and internal, which impacted on the University. Throughout these years, Paul Hadley stands out as one of the most important men instrumental in turning the University of Southern California toward greatness.

A very brief summation of his background and qualifications includes:

- Graduate of Occidental College and the University of Southern California.
- Public school teacher and tennis coach.
- Cultural attaché in Asunción, Paraguay.
- Head of the Cultural Institutes in the Department of State.
- And, at the University of Southern California, from 1945–1981

he has served in the following positions:

- Chairman of the Department of Comparative Literature.
- Chairman of the Department of General Studies.
- Acting Director of the School of International Relations.
- Professor of International Relations and Comparative Literature.
- Founder and First Director of the Letters, Arts, and Sciences

Advisement Office.

- Secretary of the Institute of World Affairs.
- Dean of the Summer Session.
- Dean of the College of Continuing Education.
- Associate Vice-President, Academic Administration and Research.
- and, most recently, Vice-President, Academic Affairs.

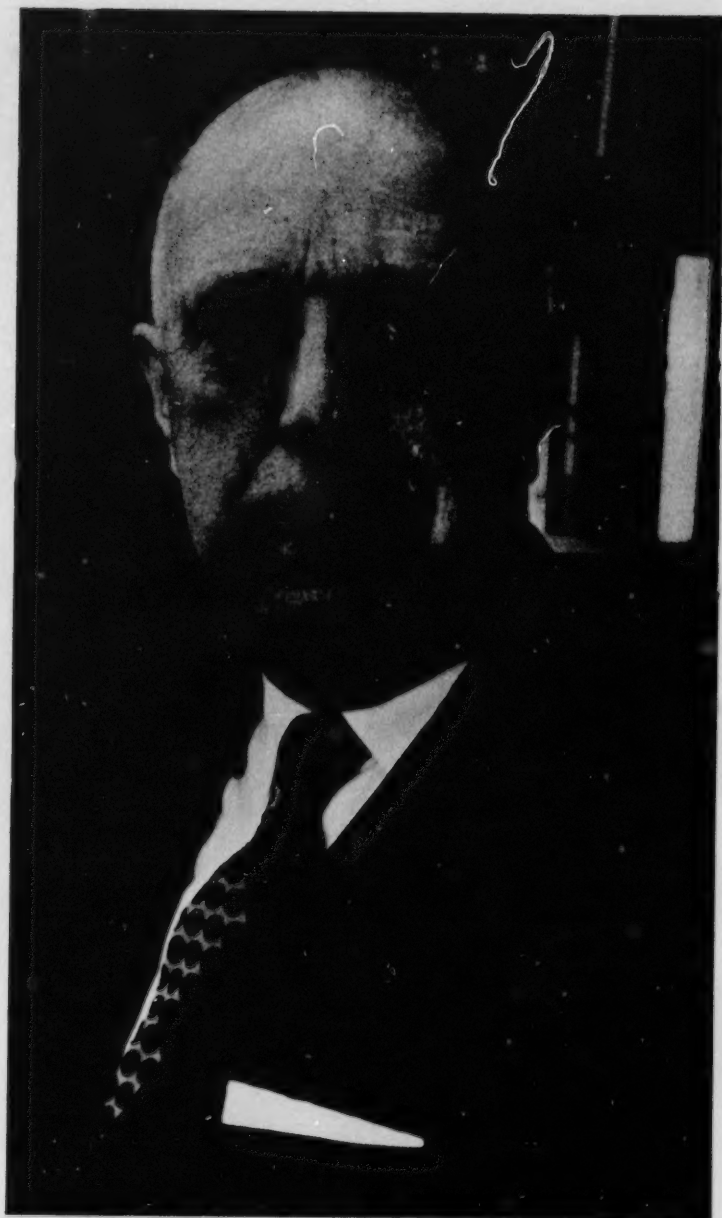
He has held numerous public service presidencies, including:

- Pacific Coast Conference on Latin American Studies
- Association of University Summer Sessions
- National University Continuing Education Association
- Phi Beta Kappa Alumni Association of Southern California
- Adult Educators of Greater Los Angeles

He is also a widely published authority on such diverse matters as Latin American Affairs, patterns of continuing education, ethics in higher education, and theoretical approaches to translation of literature.

His years of service in such diverse and significant fields have uniquely prepared Vice-President Paul E. Hadley to speak with authority on problems of higher education. Those paying honor to Dr. Earl Pullias through this named lecture series could not have found a more qualified spokesman.

Ladies and gentlemen, your speaker of the evening, and my most treasured friend, Vice-President Paul E. Hadley.



THE 1981 PULLIAS LECTURE ETHICS IN HIGHER EDUCATION

By

Paul E. Hadley, Ph.D.
Academic Vice President
University of Southern California

On this occasion when we honor a scholar who has been a force for good in the educational profession, in this University, and in our lives, it is certainly appropriate to examine some questions of ethics in higher education—questions which are of importance whether we represent colleges or universities, teaching institutions, or centers of research. First, let me recite a few words which may be familiar to you: "Economic chaos, social unrest, high prices, profiteering, depraved morals, lack of production, industrial indolence, frenetic gaiety, wild expenditure, luxury, debauchery, social and religious hysteria, greed, avarice, maladministration, decay of manners." Those of you who recognize this lugubrious list know that it was cited by Barbara Tuchman in her disturbing description of the 14th century as a *distant mirror* of 20th century life in the Western world.

The distinguished gentleman whose name we honor in this lecture series wrote in 1974, "The central problem of our age and our civilization is the deterioration of moral and ethical standards—a confusion in values. The schools and the teaching profession are caught in this drift: a great School of Education has integrity itself and leads its profession in this area. Good technicians are abundant in our time: we, I think must *be* more and *produce* more than merely highly skilled technicians."

Before taking up a few of the issues of ethics in higher education I might remind us that the term ethics is a normative expression, having to do with the principles of morality or the rules of conduct, including both the knowledge of good and the nature of the right in society. Abraham Wolfe phrases it in the *Britannica*: "Ethics, even in a pluralistic secular culture, is a normative concept. It deals with principles of right and wrong, good and evil, in a manner which transcends taste, manners, mores, prudence, and even legality."

Historically, ethics has been concerned with the highest good and has usually determined that the highest good is found in human happiness: either for oneself—egoism; for all of society, the greatest number—universalism; or for other persons—altruism. Another

frequent determination of ethics finds the greatest good in the search for perfection—again for the self, for everyone, or for others.

Ethics is also concerned with the knowledge of good and evil: deriving this knowledge from empirical studies; that is, research into the facts of life; from human reason in an effort to determine the basic purposes of life *a priori*; or from the individual's own intuition. Alexander Pope wrote, "Our consciences are like watches; none goes just alike, yet each believes his own."

Finally, for this capsule of the field, the study of ethics is concerned with the sanctions or penalties to be imposed on those who behave unethically, whether in their professional or personal lives. There are religious sanctions devised by persons who believe that there are absolute principles of ethics or morality; political or legal sanctions, by those who believe that morality can be legislated; and social sanctions, by those who see the ultimate control in the forces of society. Wolfe suggests that from the point of view of what is good for the greatest number, political or legal sanctions may provide the bases of quite satisfactory moral restraints. Some of this talk will convey my feeling that legal sanctions are an unsatisfactory way of controlling human behavior. I will also suggest that existing social codes and standards are similarly inadequate.

I wonder why the late 20th century finds so much public attention being given to unethical behavior. Is this a very good age, when a third of the population of this country are born-again Christians, acutely conscious of sin and its wages? Or is this a very bad age when human misbehavior is so readily observed that we find ourselves in as a lawless and immoral a world as the medieval one Barbara Tuchman describes. Of course, it may be also that the increase of population brings people into more direct contact on a close basis and so we give greater offense to each other than in other periods of history. Or it may simply be that with our improved communications—radio, television, computers, etc.—we spread the bad word faster. For whatever reason, this is indeed an age of muckraking, of stirring up and telling the world of the evil in our society. So given are we to the masochistic broadcasting of our wicked ways that the term "Watergate" has almost become a common noun, without the capital "W," used to describe all manner of chicanery in public and private places.

Another way of putting it is that we are living in a silver age rather than a golden era of adventure and expansion: we have filled our territory, both geographically and economically; our country

is becoming congested, our productivity is down; and to some our opportunities for major growth seem low—even with the renewed hopes offered by the present Federal Administration. And so, as in other silver eras, following ages of expansion, we are focusing inward and are critical of what we find. We are indeed living in an age of criticism of all of our institutions—an anti-institutional era. A distressing number of sociological studies tell us that we have lost respect for our political, economic, and social institutions—including, it must be noted, higher education.

Thus I turn finally to the topic of this discussion: I quote from a paper given at the University of Southern California three years ago by Louis Levin:

Not long ago, the average citizen regarded the universities and their faculties as being on a higher plane than most other segments of our society. They were considered to be ethical, scholarly, interested in learning and knowledge and truth for their own sakes and thus different from other sectors of society, which were regarded as mundane and self-seeking. In more recent times, however, our universities and many of their faculty members have begun to resemble other pressure groups, . . . seeking more grants and more money, more perquisites, and sometimes being quite arrogant about it. . . . To my mind this represents a great loss for (higher education) an institution which for a very long time has been considered one of the most honorable and highly regarded pillars of our civilization.

What are some of the ethical issues which cause not only Professor Levin but other scholars to find the halls of academe infested with unethical behavior: we are charged with unfair practices in the recruitment of college students, including athletes, and especially minority athletes, offering them excessive scholarship assistance and failing to provide the quality of education to which they are entitled—turning out numbers of young men and women in the vain belief that they will become wealthy professional sportsmen when in reality the opportunities are painfully few.

Our colleges and universities are enrollment driven; both public and private institutions depend on matriculated students to meet their budgets. Inflation and rising energy costs make the steady state a perilous condition. The prospect of demographic decline strikes terror in the heart of the admissions officer, who may then engage in heavy handed recruiting practices. Some institutions are reducing their admissions requirements to the extent that deterioration of classroom, laboratory, and even graduation standards

may ensue. This deterioration may affect graduate as well as undergraduate education.

We find ourselves concerned with so-called grade inflation and find it necessary to publish a faculty member's grading practices to be certain that he or she does not give all A's and B's, lest grades begin to lose their discriminating value and the degrees awarded lack depth and quality.

Similarly, we are finding an alarming increase in student dishonesty: cheating on examinations, misusing library references so that term papers are full of plagiarism. We even find a few widely publicized examples of faculty members copying their scholarly papers from other sources. Academic institutions are tightening their surveillance over examinations and research paper preparation, happily at the instance of the students themselves. The increase in cheating is blamed alternately on the Southeast Asian War, on Watergate, and on the increased competition for admission to the best graduate and professional schools.

Undergraduate students charge that they are being neglected by their professors, institutionally and collectively, so that they may engage in research to satisfy their own intellectual drives, qualify for promotion and tenure, and bring in funding to balance the budget. While student resentment cannot rationalize cheating, it must be recognized that education as an adventure of learning together in a collegial setting is an unrealized and sometimes fading ideal. The term "learning society" is seldom heard except in adult or continuing education.

We are developing a series of logically contradictory standards with regard to academic freedom: freedom of information, sunshine legislation, in contrast to the right of privacy. We have joined what our distinguished professor of management, Warren Bennis, calls a "cult of candor," actually sacrificing our institutional efficiency and scholarly integrity for the sake of "openness." We are demanding that research performed for the intelligence agencies of the United States government be released to the public and thus rendered useless for the purpose intended. At one time it was considered patriotic, a scholar's duty, to assist the government; but now some people charge that it is unethical to do so. We insist on sunshine regulations which require all research files to be open to the public, and at the same time we pass laws making it illegal for a registrar's office to release a student's grades to his or her parents.

We encourage full-time faculty members to engage in consultation; then we find it necessary to develop a congeries of rules

and regulations to limit the time that he/she may spend in that activity to 39 days a year; and then we monitor to be certain that those 39 days do not constitute a conflict of obligation or, worse, an unethical conflict of interest. We must make time and effort reports to the government to be certain that a research agency is not paying for more of faculty's member's time than it is receiving. We have not yet found the formulas which will sort out the amount of time that a faculty member gives to students, research, consulting service, service to the University, service to the public, attention to one's family or to oneself. We seem not to be able to trust each other; and so we try to legislate appropriate behavior.

This is a field of ethical investigation in which Robert Linnell and his colleagues of this University's Office of Institutional Studies have been engaged. They have been studying overload income and time expenditure beyond the faculty member's contractual obligation. Driven in part by financial necessity or by the pressure to publish in order to earn promotion, but perhaps even more by diminishing institutional loyalty, academicians are tempted to give short shrift to their students and colleagues. These actions certainly tend to lower morale and to wound the spirit of collegiality.

Just as free academic persons are careful not to allow improper government intervention into the substance of their research or personal decisions, so they must be similarly careful that private donors or corporations do not intervene in inappropriate ways. In these instances the press and other media provide the sanctions against real or alleged unethical conduct. Again, however, we find conflicting or overlapping guidelines—sometimes gross rather than fine distinctions, sometimes insensitivity to the honest decisionmaking and legitimate concerns of both donors and recipients.

I could go on, but I am certain we have said enough to indicate why there is growing preoccupation with moral and ethical concerns in our institutions of higher education.

More important than listing our sins is what methods or sanctions we can appropriately use to control these practices. I assume that none of us would ignore unethical behavior; yet few of us would really believe that the institutions of higher education are finally doomed, that the disasters of the 14th century are inevitably upon us.

I have already suggested that this is an age of legislation, of regulations. We are conscious of society's obligations to minorities, to women, to the handicapped, and so we pass laws to force us to do what is decent: to observe the principles of affirmative

action in employment and promotions, to provide ramps instead of stairway access to our classrooms and offices. I am glad that we are doing what is right; I lament that the chief motivation is often mere compliance with the law; but I fear the possible relaxation of legal standards. We on the university level have found ourselves increasingly required to add administrative staff, in the internal and external audit fields, in the maintenance of faculty records, in the monitoring of research on human subjects, in the use of energy, etc. We have associations which pass regulations with regard to the conduct of athletics; we have developed sanctions to apply to offenders. We have both governmental and voluntary accrediting agencies which respond to the complaints of consumers, which develop programs of inspection and control to tell us what delivery methods are acceptable, what kind of faculty may be assigned, what admissions standards and what requirements for graduation are appropriate. I wish there were other effective means of evaluating and controlling our institutional behavior, but our society continues to place emphasis on regulatory sanctions.

We also attempt to improve our ethical behavior through education. We are rushing almost frenetically to teach courses in legal ethics, business ethics, medical ethics. The University of Southern California has a Center for the Study of Humanities whose representatives provide workshops for major corporations, for state legislatures, for representatives of labor unions, and for university administrators on ethics in their respective domains. If morality cannot be legislated, perhaps it can be taught. I would like to think so.

Many of us are aware of the effort of the Carnegie Council on Policy Studies in Higher Education to analyze the deterioration of ethical behavior in higher education: cheating, misuse of public financial aid by students and their parents, theft and destruction of valuable university property—library books and journals, and so on. The Carnegie Council's report issued in the spring of 1979 provides codes of behavior for colleges and universities, students, regional accrediting associations, federal and state governments, and secondary schools. The proposals, perhaps inevitably, place the heaviest emphasis on more laws, tighter controls, more frequent accreditation visits, monitoring publications to require truth in advertising, to enforce the codes.

There is a good deal of important writing in the field of ethical categories, types of standards and sanctions. Professor J. Wesley Robb of USC has been productive in this field, especially in the

area of medical/dental ethics. Professor William F. May of the University of Indiana, writing for the Hastings Center, has distinguished among codes, covenants, contracts, and philanthropy. And Professor George M. Schurr of Delaware has described a Code of Academic Ethics, with an almost tongue-in-cheek "Commission on Good Academic Practice," "to be appointed by the President of the United States, upon the concurrence of the Senate, with the authority to regulate academic practice, including auditing performance, policing deviance from standards and hearing complaints of malpractice." In a magnificent understatement Professor Schurr observes, "It is not necessarily a pretty picture."

Three scholars at the University of Southern California (Henry Clark, Terry Cooper, and Kristine Dillon) have been writing in this field. I am impressed by the hierarchy of methods they have described. In the first place, they say, ethics can be controlled by contract: by formal documents drawn up by lawyers, providing rules of conduct in teaching, in research, in the allocation of time and effort.

In the second place, faculty, students, and administrators can draw up codes of good practice. I would regard this as a higher level of sanction. Participants in an institution meet as free people and jointly determine what is right, what is wrong, what standards of behavior and what practices are acceptable. This at least is a voluntary method of sanction.

Finally, there is the concept of covenant in which people, to cite Durkheim, endeavor to bring "men's minds into mutual understanding" rather than to coordinate "changes outwardly and mechanically." Here, I think, we may be approaching the highest level of human self control: through collegiality, through a sense of community—to use the religious term, "koinonia"—developing a sense of fellowship. We might realize the concept of covenant through religion, through a study of rational ethics, or simply through a sense of respect for our fellow beings, through sensitivity to what hurts and what helps, what gives advantage and what is detrimental. How do we arrive at such a stage of covenant? Perhaps we may be shocked into it by the evidence of sin and unethical behavior throughout our society; perhaps we may be led into it by religious or social or political evangelists. In sum, we may develop "contractual codes which encourage a convenantal sense of ethical responsibility." A society—be it a department, a school, or a university—requires a sense of unity if it is to hang together, to combat successfully the sense of alienation which is now so pervasive. A covenant cannot be imposed. It must evolve

out of free association and common ideals. It connotes a mutual acceptance of standards, "openly arrived at." As I look at the academic units in this University, I tend to find that the best ones, the ones with the most cohesive student groups, the most rigorous academic requirements, and the most productive faculty members are those that have been drawn together under the democratic leadership of highminded scholars.

What is certain is that a modification of human behavior into patterns of decency cannot be the work of critical weaklings but the creative work of the same kind of high-minded individuals who were our proverbial forefathers, who accumulated the capital and established the institutions which made higher education possible. Ethical behavior must not be a sign of weak submission to the laws, however necessary those laws may be, but a voluntary recognition of what is good. Has our society passed the point of no return? Have our educational institutions deteriorated below the level of reform through the leadership of free scholars? Is administration no more than management? I may be an incurable romantic, but I claim that as a virtue. The world is not yet devoid of Earl Pulliaeses or their disciples. Your presence this evening is a mark of that fact.

CONCLUDING REMARKS FOR THIRD ANNUAL PULLIAS LECTURE

by

Erni V. Pullias

Professor Emeritus

University of Southern California

It is a special joy to me that I am able to attend and have a part in these lectureship occasions. I know that in the nature of life the time will come, perhaps soon, when I will not be able to attend. That is as it must and should be and in no way reduces our present joy, nor our anticipation of the future: rather this awareness deepens our understanding of the importance of process in our personal lives and in history.

In the year 2000 on this date, most of you here tonight will be retired, but there will be others to make up the audience as interested in the higher learning and its ideals as we are. And so it will be even 100 years from tonight, March 2081, if our civilization lasts and I believe it will; our University will be doing its work as it is today and a group will be meeting to hear the 103rd Higher Education Lecture. What will be the major concern then? Of one thing we can be sure: the higher learning will be no less important then than it is today, for the search for truth and its wise application to all the problems of life will remain important as long as man lives on this planet.

There are a few personal things I wish to say, then present a brief thought.

I wish again to express my appreciation for the fine job Professor Leslie Wilbur does as master of ceremonies for these occasions. He expresses in word and quality of life the central essence of our fellowship of the higher learning. Also I am deeply grateful to Dr. Norma Wilbur for taking again this year the responsibility for the details of the dinner. She and those who helped her have given us a warm, beautiful evening.

You would be glad to know that we received numerous letters and calls from friends and former students expressing regrets that they could not come this evening. It is remarkable how many things can conflict with a meeting in our rushed, over-scheduled world. Many said this Lectureship has become one of their high-priority meetings for the year. We are glad that it is so. Others mentioned they look forward to receiving the printed lecture about which there has been a good reaction.

I would be wholly untrue to myself if I did not express my personal appreciation to Paul Hadley for accepting our invitation to be the Third Lecturer in this series, and for the fine lecture he presented this evening. Few people in the hundred years of our University have contributed more to its spirit and its growth toward excellence than Dr. Paul Hadley. The key, fellow students, as I have often said to many of you, is that this man undertakes to live what he teaches: in short he has integrity. ~~We~~ We are honored by his presence. We appreciate Professor Fertig's sensitive and perceptive introduction of Dr. Hadley.

Now to the brief closing thought: we, at U.S.C., are in the midst of a celebration of one hundred years of service. A hundred years is a relatively short time in the life of an institution of higher education. Plato's Academy, the first of these incomparable institutions, had a continuous run of about 800 years before ignorance and fear closed it; some of the Italian universities have been operating almost 1,000 years; the Universities of Paris and Oxford and Cambridge have carried on their work for six to eight hundred years; our own Harvard for more than three centuries.

As I listened to the lecture this evening, it occurred to me that these institutions of higher learning need not grow old in the negative sense of that term. Why? It is true that all things mortal change and decay with time. The American poet, Oliver Wendell

Holmes, Sr., who was also a distinguished physician, put it well in a delightful poem:

Little of all we value here
Wakes on the morning of its hundredth year
Without both looking and feeling queer.
In fact, there is nothing that keeps its youth,
So far as I know, but a tree and truth.

This is, we know, generally true. But age may enrich and strengthen an institution of higher learning so that it does not either look or feel queer, nor does its great work diminish. Again we ask why. The answer in a word is constant rebirth or renewal. That which does not constantly renew itself grows old and dies. Perhaps the area of greatest need of renewal in our time in Higher Education, as well as other parts of our civilization, is ethics, the area of basic values.

Many of us even in the higher learning where we should know better, have thought and lived as if there were only one dimension

of truth or reality—the physical or material. We tend to live as if Plato, Sappho and Aeschylus had not lived; as if there had been no Moses or David or Jesus or Buddha or Mohammed or Lao-tze; as if Dante or Goethe or Shakespeare or Shelley or Browning had not written; as if Bach, Mozart and Beethoven had never existed; as if there had been no Praxiteles or Michelangelo or Leonardo da Vinci or Rembrandt. In short, we are tempted to live as if there were no spiritual reality. This is not to downgrade the importance of natural science and her prolific offspring, technology. It is a plea for balance in our perception of the nature of truth, especially in the higher learning; hence the significance and timeliness of this Third Annual Lecture in Higher Education on ethics.

THE DEPARTMENT OF HIGHER AND POSTSECONDARY EDUCATION . . .

The Department of Higher and Postsecondary Education has emphasized in its curriculum an approach to the very important relationship between the American society and its education efforts within the higher learning. The interrelationships of thematic concepts in the development of higher and postsecondary education is a core aspect of each student's work within the Department.

Doctoral degree programs in the Department are available in a number of specializations for community junior college specialists, prospective staff members of senior institutions, as well as those already employed at public or private colleges or universities. In addition, master's, doctoral, and postdoctoral programs are available for students wishing to specialize in educational services, adult and continuing education, international higher education, career education and allied health professions. A specialized doctorate is also available in college student personnel services, in conjunction with the Department of Counseling. Certificate problems are available in adult training and adult counseling, the latter also jointly with the Department of Counseling.

Degree and certificate program developments have permitted the Department of Higher and Postsecondary Education to utilize nearby institutions as a resource of training facilities for teachers, counselors, and administrators. Wide opportunities for research have also been made available, dealing with current issues and needs within various fields. Although an emphasis of Departmental effort is with preparation of professionals, research in related fields of professional development is also stressed.

New programmatic thrusts that have been generated over the past few years include expansion of the adult and continuing education program, marked by addition of a full-time faculty member with this specialization; joint development with the Department of Counseling of a College Student Personnel Program; further development of course offerings that reflect international higher education interests; the funding of the Earl V. Pullias Lectureship, and where possible, for other services to the Department or the University.

PREVIOUS PULLIAS LECTURERS

1979—Norman Topping, M.D., Sc.D., LL.D., L.H.D. Chancellor, University of Southern California.

1980—Ernest L. Boyer, Ph.D., President, The Carnegie Foundation for the Advancement of Teaching

THE 1981 PULLIAS LECTURE is a publication of the Department of Higher and Postsecondary Education, University of Southern California, Los Angeles, California, 90007. The 1981 lecture monograph was edited by Clive L. Grafton. Printing was by University Graphic Art Services and production under the direction of Gordon Kemble and Steve Hamilton.